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Translation

THE SOVIET ENCYCLOPEDIA ON ISLAM



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INTRODUCTION

The 25 articles translated here from the third edition of the BOLSHAYA SOVETSKAYA ENTSIKLOPEDIYA (1970-78) were written by leading Soviet Islamicists and represent Soviet consensus positions on various Islamic topics. As such, they often serve as sources for both popular pieces in the Soviet press and more scholarly treatments of Islam. The excerpts on "Islam in the USSR" from the first (1935) and second (1953) editions of the BOLSHAYA SOVETSKAYA ENTSIKLOPEDIYA are included to show the continuities and changes in the Soviet treatment of Islam within the USSR.

ISLAM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 10, 1972
pp 484-487

/Text/ Islam is one of the world's major religions. Its adherents, called Moslems (Muslims), constitute between 80 and 98 percent of the population of Mauritania, Morocco, Algeria, Tunisia, Libya, Egypt, the Sudan, Somalia, Niger, Jordan, Syria, Iraq, the countries of the Arabian Peninsula, Turkey, Iran, Afghanistan, Pakistan, Bangladesh, and Indonesia. Moslems account for 60 to 80 percent of the population of Nigeria, Senegal, Guinea, and Mali. About one-half of the population of Lebanon, Nigeria, and Albania is Moslem, as is more than 30 percent of the population of Ethiopia, about 20 percent of the population of Liberia, the Ivory Coast, the Malagasy Republic, and Tanzania, and about 11 percent of the population of India. In the USSR, Moslems live in Middle Asia, Kazakhstan, and Azerbaijan; in the Adzhar, Abkhazian, Bashkir, Dagestan, Kabardinia-Balkar, Severnaya Osetiya, Tatar and Chechen-Ingush ASSR's; and in a number of krais and oblasts in the RSFSR. In all, there are more than 570 million Moslems in the world.

Islam arose in the seventh century A.D. in the Hejaz (Western Arabia). Its founder was Mohammed (Muhammad), whose teachings were a response to the acute crisis in Arabian society brought about by the breakdown of tribal relations and the undermining of corresponding moral-ethical and religious (polytheistic and fetishistic) concepts and by the emergence of early class society. The times required the creation of a stable state and social organization, and it fell to the religious and political movement of Islam to accomplish this task. A theocracy was established that reflected and sanctified above all the interests of the new Moslem elite and of the part of the old ruling group that joined it.

The Moslem community (umma), which was both a political organization and a religious body, was united by a single faith rather than by ties of kinship. As the secular and spiritual leader of the umma and as a preacher, law-giver, and supreme commander-in-chief, Mohammed's source of authority was not tribal tradition but God (Allah), who was believed to have endowed his "messenger" (rasul) with absolute religious prerogatives. The unification within a theological framework of the secular and religious spheres (of

which the religious was dominant) and the amalgamation of morality and law made Islam an all-embracing total system which, claiming to satisfy all spiritual needs, demanded man's unconditional submission to and recognition of Islam's right to control all aspects of his life.

In many respects the dogmas, ethics, rituals, and mythologies of Islam closely resemble those of Christianity and Judaism. Islam borrowed a considerable number of ideas and precepts from Christianity and Judaism, as well as from Zoroastrianism and certain other Middle Eastern religious-philosophical and political movements; but all these borrowings were transformed in the spirit of Islam, only then becoming elements of Islamic religious, political, cultural, legal, and other institutions. Islam as a whole is an independent religion, functioning in accordance with its own norms and principles.

Being from its very inception a synthesis of religion, political norms, and law--a synthesis in which religion served as a unifying and determining factor--Islam attained considerable stability both within Arabia, where it formed the basis of a centralized state, and outside Arabia. A vast Moslem empire, known as the Caliphate, arose as a result of Arab conquests. The need to unite the Caliphate's various ethnic, racial, and cultural groups into a single political and ideological entity brought about the universalization of Islam. The religious-egalitarian ideal of Islam, the extreme ease of conversion, and the absence of an ecclesiastical hierarchy contributed to this universalization. Islam in principle excludes mediators between god and man. The professional jurists-theologians, known as fugaha, were not bearers of "divine grace" and unlike the Christian clergy had no exclusive right to perform religious ceremonies, to excommunicate, or to pardon sins.

Islamic traditions were reinforced by the relentless insistence upon Islam's messianic role and the supreme nature of everything Islamic, as well as by the essentially uniform system of education, a high degree of dependence of ethical, aesthetic, and political ideals on theological precepts, and the availability of uniform communication channels (primarily the use of Arabic as the language of religious practices, law, and learning). Islamic traditions fundamentally influenced the culture of the Caliphate, which in turn had a strong impact on European civilization.

In the ninth and tenth centuries, Islam became a complex system with refined philosophical-theological principles (kalam) and a thoroughly elaborated legal (sharia) foundation.

Islam's basic tenets, which are said to have been communicated by god to Mohammed through the angel Gabriel, are found in the Koran. Reverence for the Koran played an important role in the establishment, consolidation, and unification of medieval Moslem civilization.

The Koran is the only source of Islamic theology, although in practice sacred tradition (sunna) is treated as essentially equal to the Koran or even--in cases of clear divergence from the Koran--as superior to it.

Consisting of numerous canonical traditions (hadith) about the sayings and actions of Mohammed, the sunna has absorbed many elements of the cultural heritage of the countries within the Caliphate. Used in conjunction with fatwa and qiyas (the logical answer to a question based on analogies in the Koran or the hadith), the sunna made it possible to expand and develop Islamic religious dogma and law in new conditions.

Religious worship in Islam centers around the individual. Prayer, even when uttered by a group, is individual, as is pilgrimage. But orthodox Islam limited this individualistic tendency as much as possible and to a significant extent preserved and encouraged the individual's extremely close dependence on the religiopolitical community, which was characteristic of the ideologies of the tribal societies antedating Islam.

Equally flexible was the Islamic doctrine of predestination, which arose during a bitter struggle between different religio-philosophical and to some extent also political schools of thought in the eighth and ninth centuries--the Murjiites, Jabarites, Qadarites, and Mutasilites. A fruitful compromise between the proponents of absolute predestination and those who stressed the need to recognize the important role of man's free will made it possible to combine Islam's persistent fatalistic attitude with a measure of indeterminism, thereby allowing for certain voluntary actions by man, who must bear moral responsibility for them.

Islam derived much of its vitality from its emphasis not only on myth but also on strictly prescribed ritual and from its combination of a universal appeal with an ability to preserve its basic principles and to accept the values of other cultures only in accordance with these principles. To these factors Islam owed its permanent practical influence on all important aspects of social and individual life.

The religious structure of Islam is twofold, consisting of iman, or faith (in the truth of Islam), and din, or religious practice, including all rituals, morality, and traditions. The details of iman and din are defined in the Koran, sunna, and decisions of official religious authorities.

The essence of iman is monotheism and belief in the prophetic mission of Mohammed and the prophets who preceded him, belief in angels, and belief in the revelations of the Koran and in the Last Judgment. The Moslem affirms his adherence to his faith by the brief formula (shahada), "There is no God but Allah, and Mohammed is his prophet." Although these words are not in the Koran, they are the basis of Islamic self-consciousness. Iman above all presupposes internal conviction as to the truth of the faith (itikad). To a degree not found in any other religion, Islam ascribes paramount importance to the omnipotence of God--the sole and eternal "creator, giver of life and death." In Islam, God is not only jealous and chastising but also just and merciful; this makes it possible not only for the "good Moslem" (that is, one who sincerely believes in the truth of the shahada and performs the rituals derived from it) but even for the "sinful Moslem" (the fasik) to

hope for eternal bliss, while non-Moslems are condemned to hell's everlasting torments. This idea of the exclusiveness of Islam and its adherents is further strengthened by the belief that Mohammed is the "seal of the prophets" the last prophet. The earlier prophets are divided into the messengers of God (rasul) and the "simple" prophets (nabi), who continued the prophecy initiated by the rasul. Besides Mohammed, Islam recognizes as the highest rasul Adam, Noah, Abraham, Moses, and Jesus Christ. Islam has retained such pre-Islamic Arabian religious concepts as the belief in jinns, who are associated (sometimes very intimately) with human beings. (Jinns are divided into two groups, the "heathen" and the "faithful," or Moslem.)

Din is based on the five "pillars of faith" (arkan): (1) the profession of faith, by pronouncing aloud and clearly the shahada, with a full understanding of its meaning and with sincere conviction of its truth; (2) the act of worshipping five times every day (Arabic salat, Persian namas), the central part of which is the prescribed prayer accompanied by and culminating in many ritual ablutions and genuflections (although these can be modified during war or in other extreme circumstances); (3) the observance of a fast (sawm) during the month of Ramadan (with voluntary fasts also acceptable at any time of the year); (4) the payment of an obligatory charity tax (sakat), in addition to which voluntary almsgiving (sadaka) is also recommended; and (5) the pilgrimage to the holy city of Mecca (not obligatory, however, for several categories of believers).

Islam is characterized by an extensive set of rituals meant to uphold not only faith in the almighty God but Moslem solidarity as well and to join all the faithful in a single idea and a single act. Islam ascribes primary importance to custom and tradition as the chief means of social control and of guaranteeing a high degree of unanimity of belief, based on pride in belonging to the umma, the "community of the faithful" led by God. (Of particular importance is the Friday namas in the mosque, during which a prayer is said for the powers that be and for the entire Moslem community.)

The most important Islamic holy days include the end of the fast of Ramadan (id al-fitr, Turkic Urusa-bayram), the feast of sacrifice (id al-adha, kurban-bayram), the Miraj (connected with the myth of Mohammed's ascension to heaven), and Mawlid (the day of Mohammed's birth). The religious obligation of Jihad (or ghasawat), the "war for the faith," or "holy war," also acquired fundamental importance.

By declaring its indivisible bond with Moslem governments and rulers (first with the Medina umma and its sheikh Mohammed and afterwards with the Caliphate and caliph) and by denying that its principles could be realized in any political organization other than a Moslem one, Islam proved to be closely joined to the political sphere, actively abetting the formation and consolidation of a unified religiopolitical system. But this tendency gradually weakened as a result of continually growing contradictions between Islam's abstract universal ideal and the cultural and religious traditions that took root locally. The absence of an interregional ecclesiastical organization in Islam greatly favored the development of autonomous and separatist tendencies.

The growth of social contradictions, most often expressed in the form of a religious struggle, weakened Islam as a consolidating force. As a consequence, the once unified Moslem political organization dissolved into a number of hostile states only formally joined by a single ideological doctrine; a multitude of sects appeared, each creating its own doctrine even when not necessarily striving for complete independence within Islam. In the seventh century, Kharijism arose, advocating full equality within the Moslem community and election of the imam-caliph.

The political struggle led to the appearance, also in the seventh century, of Shiism--next to orthodox Islam (Sunnism) the second main branch of the Moslem religion. Shiism in turn subdivided into a number of sects, such as the Zaidites, Ismailites, and Imamites, in the eighth and ninth centuries. The Shiites differ from the Sunnites chiefly in their conception of supreme power. With the exception of Ali, Mohammed's son-in-law, who is recognised as the only lawful successor to the prophet and as an interpreter of Islam, Shiites reject as usurpers all the Sunnite caliphs, to whom they oppose their dynasty of the 12 imams (Ali and his direct descendants from his marriage with Mohammed's daughter Fatima). While Sunnism relies on ijma (formally "the agreement of the whole community" but in actuality a consensus among authoritative theologians competent to judge different religious, legal, and everyday questions not covered in the Koran and sunna), Shiism gives only to the imam and to the mujtahids (who act in his name) the right to interpret, apply, and even elaborate "divine law."

The eighth century saw the birth of Sufism, a mystical current in Islam. Although it resisted the leveling tendencies of orthodox religious organization and emphasized the value of the individualist principle to a much greater degree than did the official view, Sufism was never the direct opposite of the official view. Striving to transform not the faith as such but the believer, Sufism still had a common aim with formal Sunnite and Shiite structures, and was therefore essentially their "uncodified" extension and supplement. Moreover, it was the Sufi orders that, often combining asceticism with militancy, repeatedly proved to be the most zealous defenders and expanders of the sphere of Moslem rule, the strictest observers of "original and pure" Islam, and the moving forces of missionary work. At the same time, however, Sufism gave support to humanistic and anticlerical thought and became the source of refined cultural movements alien to orthodoxy. With its distinct and unwavering mystical-ascetic orientation, Sufism also undermined the organizational stability of Moslem society and came into conflict with the spirit of orthodox Islam as a system based on the inviolable traditions that were embodied in the sharia.

In its efforts to regulate and regiment all individual actions and all spheres of social life, orthodox Islam proclaimed the sharia to be the fruit of divine precepts and therefore eternal and immutable. The sharia's precepts ensured juridical unity throughout the vast territory of the Caliphate. The basic norms of Moslem law were completely elaborated by the tenth century. The founders of the four Sunnite schools of law (the madhahib) that arose in the eighth and ninth centuries were recognised as incontrovertible

authorities; in Sunnism they were regarded as the last permitted to authoritatively interpret (ijtihad) the main sources of Moslem law (the Koran and sunna), which in practice meant the right to interpret all important theological, juridical, and ultimately social problems. (In this, Shiism gives more freedom to its religious authorities, the mujtahids, by assuming that each of them has a direct spiritual link with a "hidden imam.") All this helped to reinforce orthodox Islam as a means of stabilizing and sanctifying the dominance of the exploitative elite.

The decidedly conservative nature of orthodox Islam, which tenaciously preserved the principle of the identity of its religious, cultural, and political institutions, reflected the stagnation of medieval Islamic societies, based on a natural and seminatural economy. On the other hand orthodox Islam significantly contributed to the considerable economic and cultural lag of the Moslem East, preventing its complete secularisation.

At the same time, Islam, as a universal ideology of the peoples professing it, often objectively aided the rise of their national liberation movements, in turn assuring Islam's great influence in Moslem social life and rendering Islam's division into secular and religious spheres extremely problematical and uncertain. Nonetheless, there has been on the whole a noticeable decline in Islam's traditional strength, a decrease in the amount of socially significant activity controlled by its religious institutions, and a gradual movement away from thinking in purely theological categories and from consistently theocratic models and ideals.

Attempts to transform Islam began in the late 18th and especially in the 19th century, associated with growing social, religious, national, and other contradictions in the Moslem countries arising from the emergence of bourgeois relations in Moslem society as a result of the pervasive influence of European culture. These attempts were aimed either at the decisive rejection of all the "distortions and accretions" accumulated over the years and restoration of the "ideal" form that Islam had in its early stages (the Wahhabites), or at bringing Islam into the greatest possible harmony with the basic tendencies of the new capitalist era. Such Moslem modernisers of the late 19th and early 20th century as Abdu, Rashid Rida, and Iqbal sought to revive Islam's political and intellectual greatness in the spirit of contemporary scientific and technical progress. They argued that the real world could be comprehended, that the human mind had greatness, and that the free development of the human mind was compatible with faith in God. Vigorously defending the "harmony" between Islam and science, the modernisers demanded a considerable enlargement of the category of persons empowered to freely interpret the Koran and sunna "in the spirit of the times." They also demanded simplification of rituals, softening of a number of ritual prescriptions and norms, improvement in the position of women (to whom traditional Islam accorded a place inferior to that of men), abolition of polygamy, and introduction of Europeanized educational and juridical systems.

But as a rule all the efforts of these ideologists were directed toward incorporating new elements into the traditional structure without sharply contradicting established principles and toward adapting Islam to modern times by reforming (or very cautiously and gradually eliminating) only its most archaic elements. Therefore the democratic, enlightened, and antifeudal demands of various modernizing projects often receded into the background in the face of the idea that Islam is indisputably superior to all other religions, sociopolitical doctrines, and cultures. Islam was still proclaimed to be essentially the most perfect way of life, to which European science and technology would have to be adapted. Affirmation of Islam as the eternal symbol of a unique identity and demands for the Moslem's absolute dependence on the "supranational umma" retarded the total secularization of Moslem societies, hampered the development of national self-consciousness and national cultures, and deprived Moslem modernism of consistency and a firm social base. As a result, radical religious reformism had no success in the Moslem East.

Traditional Islam continues to play a prominent role in different spheres of the social life of Moslem countries outside the USSR, in the overwhelming majority of which Islam is not simply a state religion but an essential component of national culture, significantly determining norms of behavior daily life, and attitudes toward other peoples and civilizations. In these countries Islam is often invoked to sanctify various government actions. Nevertheless, the secularizing tendencies already noted in the 19th and early 20th century directed toward drawing a boundary between social ideology and religion continue to grow in strength, with religion relegated to being a mere tool of national policy. Such, in essence, is the policy now pursued in almost all contemporary Moslem countries. The governments of some of these countries are attempting to transform all traditional religious organizations in accordance with their own aims. While the state may often identify itself with these organizations, it seeks to eliminate all sources of their real and potential autonomy (nationalizing the waqfs [religious endowments] and removing from the control of religious organizations and taking into its own hands the direction of public education and the selection, distribution, and supervision of religious functionaries).

At the same time the state attempts to unify the religious sphere in every way possible, combatting various unorthodox but deep-rooted popular traditions such as the cult of saints, animistic and magical notions and practices, and all types of Sufi brotherhoods, which usually oppose modernizing reforms.

The direct collision between the openly traditionalist and the secularizing and modernist value systems is giving rise to a multitude of different schools and currents within Islam, ranging from the archaic and orthodox to the ultrasophisticated and flexible. The mosaic-like variety of modern Islamic intellectual life, demonstrating ever more convincingly the barrenness of pan-Islamism and similar doctrines, ultimately reflects the struggle to find the most effective means of achieving general progress that is now

Occurring in Moslem regions outside the USSR. In the USSR and other socialist countries, where the social foundations of religion have been undermined, Islam, like all other religions, is becoming more and more a relic of the past.

The continual affirmation of the idea of man's eternal subordination to mythical divine powers, the orientation toward life in the next world and the contrasting pessimistic estimation of earthly life, and the absolute denial of man's autonomy and intrinsic worth--all make Islam, like any other religious system, incompatible with a genuinely scientific world view.

M.A. Batunskiy

Islam and the arts. Islam has exerted considerable influence on the art of Moslem countries. In architecture this influence was felt in the appearance and wide distribution of such new types of buildings as mosques, minarets, khankas, madrasas, and caravanseries. The prohibition against depicting God resulted in the absence of religious themes in pictorial art and led to restrictions in the depiction of man and other living beings. The idea that such representations were improper was derived from their condemnation in the hadith and gradually spread through the broad masses of the Moslem population. From the 11th century, Moslem theologians, Sunnite and Shiite alike, categorically condemned depictions of people and animals in public places although permitting their inclusion in the decoration of household objects (for example, on ceramics, bronze, and cloth). This prohibition did not have the force of a law and could be interpreted according to circumstances. In Iran, for example, where there was a strong national tradition of painting, representational painting (even on religious themes) existed throughout the entire Middle Ages. In the Arab countries and in Turkey the effect of the ban was stronger. In these countries, after the 14th century, depictions of living beings are seldom found even in the applied arts. In the early 20th century Moslem authorities, yielding to tendencies in modern life, reviewed their attitude toward pictorial art and officially declared that Islam prohibits only the making of idols and icons.

O.G. Bol'shakov

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ISLAM

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[Excerpt] Islam in Modern Times

After the victory of the Great October Socialist Revolution in Russian, during the period of foreign military intervention and civil war, Islam was used by the domestic counter-revolution and foreign interventionists for the struggle against the Soviet state. Thus for example, in 1919 in the Northern Caucasus, an "emirate" was created at the initiative of the British imperialists; a sheik was placed at its head, and he declared his intention to rule in accordance with the precepts of the shariat. In Turkestan the Moslem clergy, who were agents of the foreign imperialists, demanded that the country be ruled according to the shariat, and, under the guise of defending Islam and the shariat, they organized attacks against the Soviet regime. During the period of socialist construction in the USSR remnants of the exploiter classes attempted to utilize Islam for the struggle against socialism. As agents of these classes, the Moslem clergy waged a struggle against Soviet laws regarding the family and marriage, against the emancipation of women, to retain the yashmaq (veil) and parandzha (?), and they committed terrorist acts. The Koran and the shariat were utilized with particular activity in the regions where Islam was widespread in the USSR to struggle against industrialization and collectivization. In the USSR, as a result of the victory of socialism and the elimination of the exploiter classes, the social roots of Islam, like those of all religions, have been destroyed. In the USSR Islam exists merely as a survival of one of the forms of the ideology of the exploitative society. Moslems (equally with the adherents of other religions) in the USSR have been granted the freedom to practice their religion and its rituals.

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cols 393-396

[Excerpt] Islam in the USSR

The national bourgeoisie, in league with feudal elements in Russia's eastern regions during and after the October Revolution, made extensive use of Islam and its slogans to struggle against the Soviet regime. In places where the exploiter classes succeeded in temporarily reinforcing themselves and in creating their own autonomies (the Crimea, Caucasus, and elsewhere), Islam served as a weapon of political power, and it sanctified the alliance with Russian counter-revolutionaries as well as with the interventionists. During this period (1917--21) the Moslem religious organizations and leaders constituted an active force in the counter-revolution. Thus, the head of the clergy in the Crimea, the Mufti Ch. Chelebiyev, was at the same time the head of the national directorate; the Imam Usun-Hadji was the head of the North Caucasus Emirate, and so forth. In a number of cases the clergy created counter-revolutionary parties (the "shura-islam" and "ulema" in Central Asia, and others), which united under the banner of Islam all the forces of reaction, directing them in the struggle against the revolutionary proletariat. How Islam was used to oppress the laboring masses is testified to by the following facts: the Extraordinary Moslem Congress, convoked in Turkestan in December 1917, set forth demands for the bourgeois autonomy of Turkestan, the introduction of juridical procedures in accordance with the shariat, and the promulgation of a law making it mandatory for women to wear the yashmaq (veil). The "Kokand autonomy" which was proclaimed after this congress attempted during the few weeks of its existence to strictly promulgate these decrees. The first mountaineer's congress, which took place in Vladikavkaz in May 1917 under the leadership of the sheiks and mullahs, set forth a demand for a struggle against the revolution under the banner of Islam and the shariat. Analogous phenomena occurred in the Crimea, Kazakhstan, Azerbaijan, and other regions. Everywhere during the period of the civil war and intervention Islam was used to support the bourgeoisie and for the struggle against the proletariat. For this purpose "Moslem detachments" were scraped together, "regiments of Mohammed" were formed (in the Urals and Siberia), and the counter-revolutionary basmachi movement in Central Asia, which loudly proclaimed itself the "army of Islam."

The bourgeois-nationalist autonomous government in Kokand, which was created in November 1917 as an opposition group to the Council of People's Commissars which existed in Tashkent, constituted that center which, right up to its elimination in February 1918, jointly with the nationalist, counter-revolutionary party in Fergan, which was eliminated only in 1923, scraped together counter-revolutionary forces into basmachi detachments; Moslem religious organizations carried out work with regard to the ideological formation of the basmachi movement. Under their mediation a link was established between the Fergan basmachi and those of Bukhara, which were headed up by the well-known Turkish adventurer, Enver Pasha. The latter, acting in the name of the feudal upper classes which had fled from Bukhara, put himself forward as the rightful heir of the Turkish Caliph (his son-in-law) and his plenipotentiary; he attempted to create in Central Asia a "government of Islam" and to establish a protectorate of the Turkish Caliph. This attempt ended in failure, and Enver himself, harrassed by the Red Cavalry, was compelled to retreat constantly until he was killed in a skirmish in 1922.

The years 1921-22 saw the greatest upsurge of the basmachi movement in Central Asia and in the development of its religious-demagogic agitation. This period also witnessed the attempts by the leaders of the basmachi movement to link up--as it were, on the grounds of Islamic interests and the protection of Islam from persecutions in Uzbekistan--with the Afghan Emir Amanullah, with the religious organizations in other Eastern countries, with the remnants of the Russian counter-revolution, and with the imperialists of the big capitalist powers. At the same time, the bourgeois nationalist Sultan Galiyev, who had created an illegal organization in Tatarsiya for the purpose of opposing the party's measures on the nationality question, also established a link with the Bukhara-Turkestan basmachi movement and its leader, Validov. Pan-Islamic ideas comprised the bridge which united the bourgeois nationalists and the counter-revolutionaries of various Soviet republics with the basmachi and the interventionists. However, as soon as the dekhkan (peasant) masses became convinced that the Soviet regime was defending the laboring masses and struggling against the exploiters, then no manner of religious agitation could prevent the disintegration of the basmachi movement. The Soviet regime was firmly established as early as January 1923 in the center of the basmachi movement, in Lokay (Tadjikistan). An extensive conference was conducted here on the subject of the basmachi movement under the slogan-theme: "Is the Moslem religion being subjected to persecution from the Soviet regime, and does the basmachi movement constitute a movement of the defenders of Islam?" Here and there throughout Central Asia the dekhkans passed resolutions and declarations stating that the basmachi were foes of the Soviet regime and the dekhkans. The decisive turning of the dekhkans facilitated the rapid elimination of the civil war and the basmachi; at the same time it brought about an abrupt change of tactics by the Moslem clergy, which, striving to maintain the influence of Islam and its own authority, hastened to put out proclamations condemning the basmachi movement and its leaders and, at the same time, praising the Soviet regime (the proclamation of the clergy of

Western Bukhara, 1924; the proclamation of the higher Moslem clergy of Tashkent, dated 1924--"An Address to All the Moslem Peoples of the East"--and others). Thus the Moslem clergy, which during the years 1918--23 had provided the ideological groundwork for the Basmachi slogans and theories and, jointly with the counter-revolutionaries and imperialists, with the aid of religious terror had recruited the Basmachi detachments, abruptly changed its tactics in 1924. But this was far from meaning that it had abandoned the struggle under the banner of Islam for the interests of the exploiter classes.

In the subsequent period of building Soviet national republics and oblasts, following the end of the civil war and the defeat of the national-bourgeois autonomies, Islam and its organizations continued to serve as bulwarks of the counter-revolution. The exploiters utilized Islam for open agitation and armed struggle against the measures of the Soviet regime (the elimination of feudal elements, land and water reforms, the emancipation of women, the introduction of Soviet laws, etc.). Even such natural disasters as the famine in the Volga Region in 1921, the earthquakes in the Crimea in 1927, in Namangan also in 1927, and others were used by the Moslem clergy for kulak-religious agitation and actions against the Soviet regime.

Under the conditions of Central Asia and the Caucasus the most important sector, within which the laws of the shariat were reinforced by the centuries, as well as rituals and religious customs, was family life and, in particular, the position of women. Encircled by the most minute precepts of Islam, family life with its demeaned, slavish position of women, with polygamy, seclusion, marriages of minors, bride purchases, and the yashmaq (veil), represented a sphere where the Moslem clergy was monolithically dominant. In December 1917 a decree "On the Equality of Women" was issued. However, it required enormous political and cultural-educational work, adapted to the characteristics of the daily lives and cultural levels of the Moslem women and it required extensive activity in the field of improving the legal and economic position of women so that they could take advantage of their new rights. The assault on the old way of life proceeded in two directions. On the one hand, there was Bolshevik agitation and propaganda among the masses of women, while, on the other hand, there were legislative measures. The remnants of the exploiter classes in the Soviet East have constantly acted against all measures, designed to emancipate women. And when, during the period 1927--1929, the struggle for a new way of life throughout the USSR was waged with particular force and success, tens of thousands of Eastern women cast off their yashmaqs and made a final break with the old way of life, the reactionary camp went onto a decisive offensive. Along with rabid religious agitation, frights, and humiliations, terrorist acts against women activists took on a mass nature. Thus, according to data of the Uzbek Supreme Court, during 1928 the number of women murdered amounted to 203; moreover, in one district (Andizhansk) members of the higher clergy were implicated in murder; they had acted as the direct instigators and instigators of murders which were committed.

Laws emancipating women began to be issued from the very first years of the Soviet regime. In 1920 in Bashkiria a special circular of the People's Commissariat of Justice was published which prohibited the abduction of girls, bride-money, and forced marriages. Here and in Kirgizia a special decree was issued in 1923 on crimes of everyday life. A number of legislative acts were published, beginning in 1922, in Azerbaijan and other republics. After long study among the masses a law was published which was in effect throughout the territory of the RSFSR, and, according to its example, analogous laws, taking local characteristics into account, in the Union eastern republics. It was included in the Code of Laws as a special supplement to Chapter X of the Criminal Code under the heading: "On Crimes Constituting Vestiges of the Clan Way of Life." It includes such phenomena, sanctified by the shariat and the adats [?] as polygamy, bride-money (kalya), marriages of minors, forced marriages, etc. In 1925 the Presidium of the USSR Central Executive Committee published a special address to the people inhabiting the national republics and the oblasts of the Soviet East, "On the Rights of the Laboring Women of the Soviet East and the Need to Struggle against All Forms of Their Bondage in the Economic and Family-Life Spheres" ("Sobr. zakonov" [Collected Laws], 1925, No. 9). In this address the Soviet regime called upon local public organizations to assist women to win independent economic status by drawing them into production artels (workers' cooperatives) and industrial enterprises.

The decisive offensive against the old exploitative way of life, the successes of building socialism, and the Leninist-Stalinist nationality policy compelled the exploiters to reform their ranks and, primarily, to adapt Islam as well as possible to the new conditions of the class struggle. For this purpose they have created counter-revolutionary "theories" to the effect that there is no difference between Islam and socialism, that the Koran, so to speak, is in full harmony with the program of the Communist Party, and, moreover, that communism must be built by relying on Islam, and so forth. Being advertised with particular emphasis is the nationalist-chauvinist theory that religion and the nation are identical, hence the brotherhood and unity of all nationalities ought to exist under the flag of Islam.

With the final consolidation of the Soviet regime in the national regions the religious organizations have principally lost their influence in the cities. They have gradually shifted the center of their activities to the kishlak and aul (i.e., rural villages), where they have tried to establish their bases by adapting themselves to the new conditions of kolkhoz labor and daily life. In this process the principal attention in the religious propaganda is directed toward women, who previously, as is well known, were almost ignored and not everywhere were allowed into mosques. At the same time, under the flag of Islam a unified front was created from the remnants of the bourgeois, feudal, and national-chauvinist elements, which, by relying on the ideological base of Islam, attempted to engage in a struggle against the dictatorship of the proletariat, to link up with the counter-revolutionary basmachi movement and interventionists (the Galiyev movement in Tataria and its agents in other national republics).

After the smashing of the nationalist counter-revolution and the massive success of collectivization, the class enemy has again changed his combat tactics. From direct and open actions he has proceeded to the path of subversive operations "on the sly." By utilizing the Koran, the counter-revolutionary elements have attempted to play upon the religious feelings of the believers, attempted to hinder the building of socialism, and have tried to incite nationalist and religious hostility in order to split up the united front of the Soviet Union's laboring masses. However, this policy is not having any success. As a result of the victorious development of the building of socialism, the Leninist-Stalinist nationality policy, and the general cultural-material upsurge, the laboring masses are breaking away ever-more decisively and boldly from Islam and its class ideology.

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ALLAH

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 1,
1970 p 444

[Text] Allah is the name of God in Islam. It is formed from the Arabic "ilah" ("divinity") with the addition of the definite article al (among the Arameans the form is alaha). Allah was known as the supreme god among the Northern Arabs prior to Islam. The concept of Allah as the only god, the creator of the world, on whom everything which happens is dependent, was established in the early phase of Islam (in particular, in the Koran).

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DZHIKHAD

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 8, 1972
p 206

[Text] Dzhikhad (Jihad) (Arabic--"holy war," "war for the faith"; literally--"zeal," "fervor"), one of the precepts of Islam, supported by the Koran (for example, Sura 9, Verse 29), according to which all Moslems capable of fighting must carry on a "holy war" against "infidels." According to the teachings concerning the dzhikhad, which were worked out by Moslem legal scholars, the entire world is divided into the "realm of Islam" (or the "realm of faith") and the "realm of war" (countries populated by non-Moslems--"infidels"). The idea of the dzhikhad was extensively used by the ruling strata of the Moslem feudal states in order to inflame fanaticism and consolidate Moslems under the banner of religion. The slogans of the dzhikhad were frequently utilized against "external foes" as well.

Sometimes, under conditions of a struggle against colonialists, calls for a dzhikhad served the interest of a defensive war and, at the same time, a defense of religion, as, for example, in the Sudan during the Mahdist Uprising at the end of the 19th century.

A dzhikhad is also called a "gazavat" (Arabic, literally--"invasion," "campaign," "incursion").

In recent times in the Moslem countries the dzhikhad has served as a call to struggle in defense of the fatherland.

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ISMAILIS

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 10, 1972
p 495

/Text/ Ismailis (Ismailians), followers of a Moslem Shiite sect which arose in the Caliphate in the mid-8th century.

The sect was named for Ismail (the eldest son of the sixth Shiite imam, Jafar al-Sadig), whose son the Ismailis, in contrast to the other Shiites, regarded as the legitimate seventh imam. With the growth of class contradictions in the Caliphate, the Ismaili sect expressed the attitudes of those Shiites who hoped for a social revolution that would meet the aspirations of the popular masses. In the ninth century the Ismailis divided into two subjects, one of which recognized "hidden imams" (descendants of Ismail's son, who were hiding from persecution by the Abbasids; later given the name Fatimid Ismailis). The other (later called the Karmathians or Qarmatians) held that imams, like prophets, should number seven, and therefore after Mohammed ibn Ismail it remained only to await the Mahdi ("divinely guided one").

The ideological system of the Ismailis consisted of two doctrines: an "outer" one (zahir), a universally accessible doctrine for ordinary members of the sect, and an inner, "esoteric" one (batin; hence the other name of the Ismailis, the Batinites), which was revealed only to members of higher ranks. The former differed little from moderate Shiism. The latter incorporated an allegorical interpretation of the Koran and of the "outer" doctrine, as well as a general system of philosophy and knowledge (combined with theology), based mostly on Neoplatonism and the philosophy of Aristotle. In the first quarter of the 11th century the Druze sect broke away from the Ismailis. After 1078 the Fatimid Ismailis split into the Nizaris and the Mustalis (named for Nizar and Mustali, the two sons of the Fatimid Caliph Mustansir, who ruled from 1036 to 1094). The Mustalis were predominant in Egypt, the Nizaris in Iran, Syria, and India. In Iran the Nizaris created their own state, with the center in Alamut (1090--1256).

The ideology of the Ismailis was expressed in medieval literature in Arabic, Persian, Urdu, and other languages, as can be seen in the Ismaili treatises, verses, and poems of Nasir-i-Khusraw (born in 1004 and died sometime between

1072 and 1088) and the poetry of Nizari Quhistani (1247--1320) and Khaki Khurasani (17th century).

The majority of present-day Ismailis are Nizaris. They live in Pakistan, India, Iran, Iraq, Syria, Afghanistan, China, Burma, and other countries of Asia; in Egypt and a number of East African countries; and in the Gorno-Badakhshan Autonomous Oblast in the USSR. From the 1840's to the 1940's their center was Bombay, where the 46th imam of the Ismailis settled in the early 1840's. In the mid-19th century the Ismaili imams began to bear the title Aga Khan. Under Aga Khan III (the Ismaili imam from 1885 to 1957) the big bourgeoisie assumed the Ismaili leadership. The 49th Ismaili imam (from 1957), Aga Khan IV Karim, is a multimillionaire. He has the title "royal highness," which was conferred on him by the Queen of England and the Shah of Iran; he usually lives in Western Europe. All Nizaris are obligated to pay a tribute to him.

Between the 11th and the 16th centuries a segment of the Mustalis emigrated from Yemen and Egypt to Western India. Mustalite missionaries converted to Ismailism many members of the Hindu merchant class and money-lending caste. Thus, there arose in Gujarat a community of Bohras, which in time turned into a merchant caste. At the turn of the 19th century the Bohras began to resettle throughout India and outside its boundaries, in East Africa, Arabia, and Southeast Asia. In the late 19th and early 20th centuries the elite of the Bohra bourgeoisie became dominant among the Mustalis.

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KHALIFAT (Caliphate)

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 26, 1978, p 174

[Text] Khalifat (Caliphate), a system of Moslem theocracy (see "Islam"), as well as the designation, accepted in the literature, of the feudal Arab-Moslem states which were headed by khalifs (caliphs). The initial base of the Khalifat was the Moslem community (umma), which was created by Mohammed at the beginning of the 7th century in Western Arabia. As a result of the Arab conquests, the Khalifat was transformed into an enormous state, which included the Arabian Peninsula, Iraq, Iran, most of Transcaucasia, Central Asia, Siberia, Palestine, Egypt, North Africa, most of the Iberian Peninsula, and Sind (see the map attached to the article "Arab Conquests"). Under the Umayyads (661--750) and the Abbasids (750--1258) the Khalifat comprised a state in which feudal relations prevailed, while preserving strong slave-owning and patriarchal systems. During the 7th--10th centuries a brilliant and multifaceted culture took shape, and it had an enormous importance for the development of world culture (see "Arab Culture"). During the 9th century the operation of such factors as a differing level of economic development among the countries included within the Khalifat, the weakness of economic ties among the regions of the Khalifat, popular-liberation, anti-feudal uprisings, a concentration of land ownership in the hands of military and the local landowning feudal aristocracy, and the struggle within the class of feudal lords brought about the disintegration of the unified Khalifat and led to the rise of de facto independent feudal states. Beginning in the first half of the 10th century there existed the Khalifate of the Fatimids (909--1171), Umayyads in Spain (see Cordoba Khalifat) and Abbasids. In the first two the khalif concentrated in his own hands both the spiritual and the secular power; after the conquest of Baghdad by the Buyids in 945, the Abbasid khalif was deprived of his secular power. In 1055 the Buyids were replaced in Baghdad by the Seljuqids. After the disintegration of the unified Seljuqid state (1118) the Abbasid Khalifat was reborn as a state in the basin of the Tigris and Euphrates. In 1258, after the capture of Baghdad by Mongol troops, the Khalifat ceased to exist as a state. Nevertheless, until the Turkish conquest of Egypt in 1517, the Abbasid khalifs lived in Cairo, sanctifying by means of their religious authority the secular power of the Egyptian sultans, and sometimes even the sultans of other Moslem countries, and they used to

give them investiture. Subsequently, the term Khalif was assumed by the Turkish sultans themselves, who asserted that after the conquest of Egypt the last member of the Abbasid dynasty in Cairo had transferred this title to them. The Turkish Khalifat was abolished in republican Turkey in March 1924.

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See also the Bibliography to the article "Islam."

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KORAN

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pp 141--142

/Text/ Koran (Arabic, Qur'an--"reading," "recitation"), the main sacred book of the Moslems, comprises a collection of sermons, ritual and legal procedures, incantations and prayers, didactic tales, and parables uttered by Mohammed in the form of "prophetic revelations" in Mecca and Medina between 610 and 632 A.D., which laid the foundation for the religious doctrine of Islam.

During Mohammed's lifetime the text of the Koran was preserved mainly by memory; there is no record of copies having been made by Mohammed's own hand, but there existed written copies of certain "revelations." The first transcriptions of the full text of the Koran were made by Mohammed's closest associates after his death in 632. These transcriptions, which as a whole reproduce an identical text, differed in the order and number of the "revelations," the titles of certain chapters, and the writing of certain words and expressions. Between 650 and 655, by order of the Caliph Uthman, a special board, using the text of the Koran as written down by one of Mohammed's associates, while taking account of other transcriptions and the testimony of persons who knew the sermons by heart, prepared a redaction of the Koranic text, which gradually superseded other transcriptions and was later recognized as canonical (the "Uthmanic Recension"). The earliest manuscripts of the Koran that have been preserved date from the turn of the eighth century.

The authenticity of the Koranic text and Mohammed's authorship are accepted by contemporary Islamic scholarship, although certain lines of the Koran are evidently a paraphrase of Mohammed's words. The external form of the Koranic text underwent significant changes during the evolution of Arabic script. The orthography, rules of pronunciation, and structure of the Koranic text were conclusively canonized by an official edition of the Koran published in Cairo in 1923. The present text of the Koran contains 114 suras (chapter) of varying length. The longer suras are placed at the beginning and the shorter at the end. Suras are divided, according to time and place of origin, into "Meccan" (the 90 suras first pronounced at Mecca from 610 to 622) and the "Medinan" (the 24 suras pronounced at Medina from 622 on). Many suras consist of "revelations" or fragments thereof, often

unconnected thematically and belonging to different periods of prophesying. "Revelations" are divided by rhythm or meaning into a series of fragments that are usually rhymed, called verses (ayat).

The basic content of the Koran is a condemnation of idolatry and polytheism, preaching concerning the idea of a single god (Allah) as the prime cause of life and creator of the universe, warnings about the Judgement Day, descriptions of Hell and Heaven, polemics with the heathens, Jews, and Christians, didactic tales about the ruination of peoples who rejected their own prophets (based on apocryphal Judeo-Christian legends and ancient Arabian folklore, religious and legal precepts defining a way of life and Moslem behavior "pleasing to God," and some rules and rituals for conducting worship. The basic religious and philosophical ideas of the Koran and the subjects of many of its tales and parables (for example, about the creation of the world, original sin, Adam and Eve, the Egyptian captivity and exodus of the Judeans, the legend of Joseph and his brothers, and Jesus Christ) go back to sectarian forms of Judaism and Christianity then current in Arabia. They are regarded by the Koran as religions preceding and genetically related to Islam; Zoroastrianism and Manichaeism also exerted a certain influence on the Koran.

The Koran sanctified the social inequality, the institution of private property, and other attributes of an exploitative class society that had developed in Arabia at that time.

Most of the Koran takes the form of a polemical dialogue between Allah, speaking sometimes in the first and sometimes in the third person, and the opponents of Islam or doubters. The Koranic text reflects basic stages in the formation of Mohammed's world view. This is to some extent the cause of the somewhat chaotic exposition, inconsistency, and self-contradiction of the Koran in its treatment of a number of fundamental elements of religious teaching and the unusual style and language of the Koran, reflecting a search for the precise expression of new ideas.

The existence of a large number of unclear and conflicting passages, hints, and unfinished thoughts in the Koran called for elucidation and commentary. The first commentators on the Koran were Mohammed's original associates and close relatives. Ibn al-Abbas (died 687--688), the prophet's cousin, is considered the founder of Koranic exegesis (interpretation). Koranic commentaries were written in all the languages of the Moslem East. In Arabic the best-known commentaries are those of Tabari (died 923), Zanzakshari (died 1143), Baydawi (died about 1286), Suyuti (died 1505), and Mohammed Abdo (died 1905). The Koranic commentaries reflect heterogeneous tendencies in the development of Moslem theology; the social, political, and ideological struggle in the Moslem community; and a drive to adapt the content of the Koran to changes in the social, economic, and ideological structure of society.

The Koran exerted a great influence upon the development of the cultures of the Moslem peoples.

Study and interpretation of the Koran laid the foundation for Moslem theology, civil and canonical law, and linguistics and greatly influenced the development of Moslem philosophy, ethics, and historiography. Until recently, Moslem theology rejected the idea of translating the Koran; in fact, however, translations of the Koran had appeared as early as the 10th and 11th centuries in the form of Koranic commentaries in other languages. There exist translations of the Koran in almost all the languages of the Moslem East.

While primarily a religious and legislative monument, the Koran is also one of the major works of world literature. It is the first written monument of Arab prose. The literature of all the peoples of the Moslem East is saturated with quotations from the Koran and with echoes of its motifs and images. The Koran and particularly its commentaries were a source for religious folklore, a popular medieval genre. (For example, the legend of Joseph and Potiphar's wife was the basis for numerous variants of the tale "Joseph and Zulaykha.") As the "word of Allah," the Koran was proclaimed the unattainable ideal of perfection of Arabic language and style. The artistic virtues and content of the Koran were often subjected to criticism by many outstanding medieval scholars and writers, such as al-Maarrri. Most modern scholars of Arab literature in Europe and in Oriental countries highly esteem the Koran's poetical content, especially the short, rhyming "revelations" full of poetical inspiration from the early (Meccan) period. Stylized adaptations of certain Koranic verses and suras and poetic reflections of Koranic themes are found in the works of many Western European and Russian writers (for example, the tragedy "Mahomet" and "West-Eastern Divan" by Goethe and "Imitations of the Koran" by Pushkin).

Scholarly study of the Koran began in Europe in the 19th century. Most of the scholars' attention was directed at the history of the genesis of the Koran, textual criticism, the definition of the chronological sequence of the "revelations" (work done by the German scholars G. Weil, T. Nöldeke, F. Schwally, the Briton R. Bell, and the Russian K. Kashtaleva), the historical-cultural interpretation of the Koran, and the Koran as the source of material for a biography of Mohammed (the Austrian Orientalists A. Sprenger and F. Buhl, the Hungarian I. Goldziher, the Britons T. Andrae and W. Montgomery Watt, the German H. Grunne, the Soviet V. V. Bartol'd, the Frenchman M. Caudebecq-Denchevynes, and others.)

Europeans first became acquainted with the text of the Koran from Latin versions of the 12th to 16th centuries. In 1647 the French translations by Du Ryer appeared. The annotated Latin translation by L. Maracci (Padua, 1698) laid the basis for scholarly translation of the Koran. The best contemporary European translations of the Koran were produced by C. R. Blachere (Paris, 1957--59) and R. Paret (Stuttgart, 1963--66).

In Russia the Arabic text of the Koran was first published in 1787 (St. Petersburg), and the most recent edition was in 1960. The first Russian translations of the Koran were produced by P. Poanikov in St. Petersburg, 1716;

anonymous, first quarter of the 18th century; M. Verevkin in St. Petersburg, 1790; A. V. Kolmakov in St. Petersburg, 1792; and K. Nikolayev in Moscow, 1864; all were based upon European translations. The Koran was translated into Russian from the Arabic original by D. Boguslavskiy (1871, not published), G. S. Sablukov (published in Kazan, 1878, and other editions), A. E. Krynskiy (Moscow, 1905, as "Suras of the Earliest Period"), and I. Yu. Krachkovskiy (Moscow, 1963).

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MAZKHAH

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 16, 1974
p 215

/Text/ Mazkhab (Arabic, literally--"path," "form of action"), a religious-juridical trend (doctrine, school) of Moslem Sunnite law. The Mazkhab (plural--Mazakhib) came into being during the 8th and 9th centuries. Of the numerous Mazakhib the following four have been preserved: the Khanifite, Malikite, Shafiite, and Khanbalite (named after their founders--Abu Khanif, Malik ibn Anas, Ash-Shafia, and Ibn Khanbal), who are acknowledged as the incontrovertible and final authorities in the interpretation of Moslem law. Though they diverge on many details, sometimes substantial ones (thus, Khanifism is more tolerant towards the possibility of utilizing individual components of the common law--adat, and it recognizes the administrative regulations of the state authorities; Malikism adheres more zealously to the letter of holy tradition--sunna; Shafism represents a compromise between Khanifism and Malikism; Khanbalism, even more than Malikism, is intolerant towards innovation, and it stresses the maximum strictness in observing all the norms of the Shariat), all these trends are united in their fidelity to the principal positions of Sunnism.

Khanifism is predominant among Moslems in countries which are inhabited by Turkic-speaking peoples (including those in the Soviet Union, except for Azerbaijan), as well as among Chinese, Indian, and Syrian Moslems; Malikism--in Tunisia, Algeria, Morocco, West Africa, Sudan, and partially in Egypt; Sharifism--in Egypt, East Africa, Indonesia; Khanbalism--almost exclusively in Saudi Arabia.

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MOHAMMED

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974
p 142

/Text/ Mohammed (also Muhammad; in European writings, often Mahomet or Mahomed). Born circa 570, in Mecca; died June 8, 632, in Medina. Religious leader and political figure; founder of Islam.

Contemporary sources for the life of Mohammed have not survived; the first biography was compiled by Ibn Ishaq in the eighth century. A member of the aristocratic but impoverished Banu-Hashim family of the Quraysh clan, Mohammed was orphaned at an early age. As a shepherd and later as a merchant's assistant, Mohammed became acquainted with Judeo-Christian monotheism and other religious and political doctrines both in Arabia and abroad. Marriage to Khadija, a wealthy Meccan woman of the merchant class, enabled Mohammed to devote himself exclusively to religious and ethical problems. According to legend, around 609 or 610, Mohammed, who frequently spent many hours in meditation on Mount Hira, near Mecca, was visited one night in the month of Ramadan by the angel Gabriel, who revealed to him certain parts of a book, called Koran in Arabic, that was kept in heaven under the throne of Allah. In the name of Allah, Gabriel charged Mohammed with conveying the commands of the Almighty to his fellow countrymen.

The sympathetic support of his family and friends, particularly Khadija, encouraged Mohammed's fanatical conviction of the truth of his "God-given" teachings. He rejected the old pagan beliefs and preached about a single all-powerful God. The doctrine of strict monotheism, the universality of the new faith, which proclaimed the equality of all its followers irrespective of social origin or clan membership, and Mohammed's exceptional political and organisational abilities--all found a favorable response among those representatives of Meccan society, primarily from the middle strata, who sought to unite and strengthen Arabia.

Initially the Meccan merchant oligarchy opposed his teachings, and Mohammed and his followers were forced to take refuge in Yathrib, later called Medina. The day of their flight, usually considered to be Sept. 22, 622, is called the Hegira. In 630 and 631 the Moslems, led by Mohammed, subjugated Mecca

and subsequently a large number of other regions in Arabia. Mohammed, who was both a religious and political leader, became the head of a new Islamic theocratic state. His tomb in Medina has become the second most important Islamic shrine and place of pilgrimage after the Kabba in Mecca.

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MOHAMMEDANISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974,
p 134

[text] Mohammedanism, an adherence to Islam, one of the most widespread of
the world's religions. See "Islam."

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MOJAHEDS (MUDZHAKHIDS)

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, p 83

/Text/ Mudshakhids (Mojaheds) were the members of an illegal revolutionary-democratic society in Iran.

Created in 1905, the Mudshakhid organisation played an active role in the Iranian Revolution of 1905-11, especially in the Tabriz uprising of 1908-09 and the revolutionary coup in Resht in 1909. The Mudshakhids consisted chiefly of members of the petit bourgeoisie, workers, and peasants. The Mudshakhid program, adopted in 1907, demanded bourgeois-democratic liberties, confiscation of the shah's lands and purchase of the khan's lands for redistribution among the peasants, an eight-hour workday, repeal of taxes on the poor, and other points.

The Mudshakhids created the fidai regiments as the main armed forces of the revolution. Through the Social Democratic group "Gumet" they were linked with the Bolsheviks of Transcaucasia. During the suppression of the revolution in 1911, the Mudshakhid organisation was dispersed.

In Algeria, participants in the national-liberation war of 1954-62 and fighters for independence were known as Mudshakhids.

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MOSLEM LAW

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, p 134

[Text] Moslem Law, a system of law which took shape in the Arabic Caliphate during the period from the 7th to the 10th centuries. The basic contents of Moslem Law--flowing from Islam itself--comprise rules of conduct for the believers and sanctions (as a rule, of a religious type) for failing to fulfill these precepts (for more details, see the article on "shariat").

Moslem Law as a system functions solely in relations among Moslems. However, even in those countries of Asia and Africa where they comprise the principal mass of the population, and the authority of Moslem Law is great, it, as a rule, is supplemented by laws and customs; it is codified and modified with consideration being given to new social relations. Hence, it is more correct to distinguish between the religious Moslem Law and the law of the Moslem states. In 1869--77, on the basis of the codification of the obligatory and procedural norms of Moslem Law, the so-called "al-Madzhalla" was published. It played the role of a civil codex for the Ottoman Empire (as well as for Turkey until 1926, Lebanon until 1932, Syria until 1949, and Iraq until 1951); it is still partially in effect in Jordan, Israel, and Cyprus. Since the second half of the 19th century Moslem countries have adopted criminal, commercial, procedural, and other codes, partially based on "receptions" (borrowings) from the law of Western European countries. Moslem Law has played the role of a regulator of family, inheritance, and certain other relations. Codification of these branches of Moslem Law has been carried out in the form of adoptions of special laws in Egypt, Syria, Iraq, Jordan, Tunisia, Morocco, India, Pakistan, and other lands. In 1926 Turkey completely rejected the Moslem Law, while in certain Arab countries, as well as in India, Pakistan, Indonesia, and others, the codified Moslem Law remains principally in effect in regard to questions of Moslems' personal status (as well as on certain questions relating to non-Moslems). In the constitutions of several Arab countries Moslem Law is recognized as the fundamental legislation; it has been allowed to be adopted in civil law and other branches, and the shariat courts have been maintained. In some countries of East and Central Africa Moslem Law has been adopted in the form of common law.

MOSLEM LEAGUE

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, p 134

[Text] Moslem League, a political party in Pakistan, founded in 1906 in Dacca at a conference of leaders of Moslem public organizations in British India. The party declared that its aim was to defend the political rights of Indian Moslems and to represent their interests in dealings with the British authorities. In 1916 the Moslem League concluded an agreement with the Indian National Congress providing for a joint struggle for India's status as a dominion. In 1937 the Moslem League demanded autonomy for provinces in which Moslems constituted a majority of the population. In 1940 it called for the creation of an independent Moslem state (the Lahore resolution) and led the struggle for the formation of Pakistan.

In the early years after the formation of Pakistan in 1947 the leaders of the Moslem League headed the country's central and provincial governments. However, the Moslem League's leadership expressed primarily the interests of the landowners of West Pakistan and the bourgeois elite, and the party soon began to lose its influence among the broad strata of the population. The crisis within the Moslem League resulted in a loss of power between 1954 and 1956, first in the provinces and later in the capital. During the military regime that lasted from October 1958 to June 1962, the Moslem League, like other political parties, was banned. After martial law was lifted the party resumed its activities.

In September and October 1962 the party split into two autonomous factions--the pro-government Moslem League and the opposition Moslem League. The pro-government faction was headed by the president of Pakistan, M. Ayub Khan, between 1963 and 1969 and afterward by F. Choudhry. The opposition faction in turn split into two factions in 1968, led respectively by M.M. Daultana and A. Kayum Khan. The 1969 political crisis in Pakistan weakened the Moslem League's position. In elections to the 300-member National Assembly of Pakistan, held in December 1970, the Choudhry faction received two seats, the Daultana faction seven seats, and the Kayum Khan faction nine seats. In 1971 the Moslem League actively opposed the formation of an independent Bangladesh, and it was banned in the People's Republic of Bangladesh on Dec. 16, 1971. In Pakistan the Kayum Khan faction supported the civilian

regime of Z.A. Bhutto, and in 1972 Kayum Khan entered the Bhutto government. In October 1972 the Choudhry and Daultana factions merged.

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MOSLEM REBELLION

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, p 134

/Text/ The Moslem Rebellion of 1855--73 was a rebellion of non-Chinese peoples in Yunnan Province against the rule of the Manchu Ch'ing dynasty, which was pursuing a policy of fomenting ethnic conflict and cruelly oppressing non-Chinese peoples. Shortly before the rebellion, the Ch'ing authorities increased illegal requisitions from the local Hui (Panthay) people, who practiced Islam. The rebellion began after the local authorities, taking advantage of religious clashes between Chinese (Han) and Hui in the vicinity of the Shih Yang Ch'ang mine, inflicted mass beatings on Moslems. During the rebellion, in which Yi, Pai, and other non-Chinese peoples took part, two main centers emerged: one headed by Ma Ju-lung, who operated in southern and eastern Yunnan, and one headed by Tu Wen-hsiu, who in 1856 created the state of P'ing-nan-Kuo (State of Pacification of the South) with its capital in Tali. After Ma Ju-lung went over to the Ch'ing authorities in 1862, the area controlled by Tu Wen-hsiu became the chief base. An unsuccessful siege by the rebels of the administrative center of Kunning Province in 1867-69 enabled Ch'ing troops to launch an offensive. After Tali was captured in 1872, the rebellion was brutally suppressed.

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MUDZHTAKHID

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, p 83

[Text] Mudzhtakhids (Arabic--"zealous," "applying force") were Moslem theologians and law-givers, who, in the Middle Ages, possessed the idzhtikhad (the right to interpret religious-legal questions independently). In Sunnism the Mudzhtakhid is regarded as the founder and head of the Mazkhab (theological-juridical schools). In Shiism he represented the most influential circles of the higher Shiite clergy (Persian-"Modzhtekheda").

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MUTAZILITES

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 17, 1974, pp 135--136

/Text/ Mutazilites (Arabic, literally--"those who stand apart"), the creators of an early Moslem theology of a rationalistic tendency which arose in the Arab Caliphate during the 8th century. Wasil ibn Ata (699--748) is considered to be the founder of Mutazilism. The theoreticians of Mutazilism rejected many dogmas of Orthodox Islam: the existence of attributes of God, as distinct from His essence, i. e., anthropomorphism, the dogma of the Koran's eternal nature, regarding it instead as just one of God's creations. They acknowledged man's freedom of will. They declared human reason to be the highest criterion for the norms of morality. The Mutazilites attempted to combine ancient dialectical-rationalistic thought with the basic principles of the Islamic world view. For the views of the Mutazilites see also the article "Arabic Culture," under the Philosophy section.

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PAN-ISLAMISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 19, 1975, p 146

/Text/ Pan-Islamism is a religious and political ideology based on the idea that Islam endows its adherents with supranational and supraclass unity and that the political unification of Moslems under the leadership of the caliph is more important than any other kind of state and political unification.

Pan-Islamism developed in the last quarter of the 19th century, a period marked by imperialist expansion and the formation of capitalist relations in the East. At that time, its main goals were the preservation of the independence of the feudal states and the establishment of Moslem political centers and unions capable of strengthening the rule of the feudal lords opposing the colonialists. Thus, as V. I. Lenin observed, Pan-Islamism reflected efforts to combine "the liberation movement against European and American imperialism with an attempt to strengthen the positions of the khans, landowners, mullahs, etc." ("Poln. sobr. soch." /Complete Collected Works/, 5th Edition, Vol 41, p 166).

The first ideologist of Pan-Islamism was Jamal al-Din al-Afghani, who tried to adapt the movement to the tasks of anticolonial struggle. However, the preaching of a unity based on Islam led inevitably to a contradiction with the bourgeois nationalist ideology of the emerging nations of the East, as well as with ideas regarding the patriotic unity of the population of individual states. As a result, at the beginning of the 20th century, Pan-Islamism gradually lost its anticolonial tendency and became the weapon of the aggressive policy of Sultan Abdul-Hamid II, who used it primarily for reactionary purposes. Later, it was used by the Young Turks. The last great manifestation of the anticolonial content of Pan-Islamism was the Khilafat movement in India.

In Russia, Pan-Islamism was the foundation of Jadidism, the bourgeois-liberal, nationalist ideology of certain Moslem peoples. After the victory of the 1917 October Revolution, Pan-Islamism was one of the main slogans of counter-revolutionary nationalists in Transcaucasia and Central Asia.

On the eve of and during World War II (1939-45), Pan-Islamism was used to split the national liberation movement of the peoples of the East and to preserve imperialist positions in Moslem countries. Today, individual Pan-Islamists are still trying to use the ideology to achieve anti-imperialist goals. However, Pan-Islamism is, on the whole, harmful to Afro-Asian solidarity. By impeding the formation of class and national consciousness, it continues to have a negative effect on the development of social thought in Islamic countries.

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PAN-TURKISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 19, 1975
p 153

[Text] Pan-Turkism, a nationalistic, chauvinist bourgeois ideology, which claims that all peoples speaking Turkic languages, and the Moslem Turks in particular, are one nation and should unite to form a single state under the aegis of Turkey.

Pan-Turkism originated at the turn of the 20th century and evolved as an outgrowth of Turkism, an early form of Turkish bourgeois nationalism. After the Young Turk Revolution of 1908, as reactionary tendencies became stronger in the policies of the Committee of Union and Progress, Pan-Turkism began to prevail over Turkism, which it had completely displaced by the eve of World War I (1914-18). Like Pan-Islam, Pan-Turkism was used by the Young Turks as a basic means of propaganda in their effort to draw Turkey into a war with Russia.

Pan-Turkism was also actively propagandized by certain bourgeois-nationalist parties and movements in Central Asia and Transcaucasia (Jadidism, for example), which endeavored to distract the workers from the revolutionary struggle and separate the national borderlands from Russia. After the October Revolution of 1917 in Russia, many counterrevolutionaries in Transcaucasia and Central Asia opposed Soviet power in the name of Pan-Turkism; however, they did not find support among the masses.

The policy of Pan-Turkism was also rejected by the leaders of the Kemalist Revolution, who accepted the principles of Turkism, distinguished it from Pan-Turkism, and even replaced the term "Turkism" with "nationalism," a concept limited to Turkish territory. However, after the death of Mustafa Kemal Pasha (Atatürk), and especially during World War II (1939-45), Pan-Turkists became active in Turkey, establishing close ties with the fascist Germans, conducting an embittered anti-Soviet campaign, calling for the seizure of Soviet territories, and practically transforming Pan-Turkism into a Turkish variety of fascism. Since World War II, Pan-Turkism has been used by reactionary circles in Turkey as one of the chief instruments of anticommunist policy.

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SHARIAT

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 29, 1978, p 290

[Text] Shariat (Arabic sharia, literally--"correct path, way of action"), compilation of religious-ethical and legal precepts of Islam, based upon the Koran, sunna, and fiqh. It was developed during the period from the 7th through the 12th centuries in the Arab Khalifat. In addition to the principal religious obligations of Moslems, it includes the norms of state, civil, criminal, and procedural law. It has been adopted in countries where Islam is the state religion, particularly in the sphere of family, marriage, and inheritance law. After the October 1917 Revolution the Soviet regime limited the jurisdiction of the Moslem Shariat and then completely abolished the Shariat courts; also abolished were the Shariat norms which contradicted Soviet laws. The Shariat norms are not operative in the USSR. The precepts of the Shariat have been preserved solely in the ceremonial and daily customs of certain Moslems. In most of the foreign countries whose populations profess Islam the Shariat norms have been transferred to the secular legislation. The Shariat continues to be considered as a source of law and as one of the fundamentals of Moslem ideology.

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SHIISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 29, 1978, pp 398--399

[Text] Shiism (from the Arabic shi'a--"sect, party, group of adherents"), along with Sunnism, one of the two basic trends in Islam. It came into being in the 7th century in the Arab Khalifat as the faction which defended the rights of Ali and his descendants from Fatima (Mohammed's daughter) to the Imamate-Khalifat. Having suffered defeat in the struggle for supreme political power, Shiism by the middle of the 8th century had formed itself into a special trend in Islam. As distinct from Sunnism, the general dogmas of Shiism became the following: recognition of the exclusive right of Ali and his descendants--the Alids--to spiritual and secular leadership in the Moslem world (Imamate)and, in connection with this, a denial of the legitimacy of the first Khalifs--Abu Bekr, Omar I, Uthman, the Umayyad and Abbasid Khalifs; also the idea that the prophet's deputy (vicar)--the Khalif should not be elected by the people.

Grounded in disputes about the number of imams, Shiism during the 7th--9th centuries disintegrated into several branches as follows: the Kaisanites, Zeidites, Imamites, and Ismailites. The Kaisanite sect disappeared in the 11th century. The Zeidite sect is the most moderate. The adherents of one of the leading sects--the Imamites--recognize 12 imams, the last of which (Mohammed al-Mahdi, the so-called "hidden imam," by tradition, the child of one who disappeared without a trace) they consider to be the Messiah, the Mahdi, who is called upon to return to Earth and establish a Kingdom of Justice. Until his return he directs the entire life of the Shiite Moslems through the intermediary of the higher clergy--the mujtahids (whose authority is assured by a mystic connection with the "hidden imam"). The Imamite doctrine in conjunction with Sufism was the ideological shell of certain popular movements in Iran and Central Asia during the Middle Ages (the Serbedari Uprising, the Seidi Movement, and others). During the mid-8th century the Ismailites broke off from the Imamites. The most favorable soil for the spread of Shiism was Iran (where it was substantially influenced by Zoroastrianism and Nestorianism). Shiism also has a great deal in common with Sunnism. Shiites recognize the Sunna (with certain changes; they reject those hadiths which trace back to the opponents of Ali), the Koran (although they do not consider its official Sunnite redaction to be

without flaws). Nevertheless, the Shiites also have their own traditions, as distinct from those of the Sunnites. In Shiism the cult of the "holy martyrs" plays a greater role than in Sunnism. Shiism adopted the doctrine of the Mutazilites concerning the lack of divine predestination and the freedom of the human will. Shiites (with the exception of the Zaidites and the Kaisanites) recognize the "hereditary infallibility" of the imams; as distinct from the Sunnites, they make pilgrimages, besides to Mecca and Medina, to Karbala, Najaf, Kazimein, Mashhad, and Qum (places where the imams and their relatives are buried).

Shiism is professed (in various forms) in Iran, the Yemen Arab Republic (most of the population), in India, Pakistan, Syria, Southern Iraq, and certain regions of the USSR (for the most part, in Azerbaijan).

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See also the bibliography to the article "Islam."

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SUFISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian 3d Ed, Vol 25, 1976, pp 98-99

[Text] Sufism (from the Arabic sufi, literally--"one who wears woolen clothing"/in turn from suf--"wool" or a "coarse woolen fabric," hence--its owner as an attribute of asceticism/; in Biruni's opinion, it derives from the Greek word sophós--"wise man" [probably a false etymology]), a mystical trend in Islam (in both Shiism and Sunnism) which emerged during the 8th century on the territory of present-day Iraq and Syria. In various periods Sufism was disseminated from Northwestern Africa to the northern edge of China and Indonesia. On the whole, Sufism is characterized by the following traits: a combination of idealistic metaphysics (irfan) with a particular ascetic practice, the doctrine of the gradual approach of the proselyte (murid) through a mystical love to a recognition of God and a final merging with Him, an important role of the elder-mentor (murahid, pir), who leads the proselyte along the mystical path (tariqah) to the moment of the merging with God. Hence, the striving of the Sufis towards an intuitive knowledge, "illuminations," and an ecstasy, attainable by means of special dances or the endless repetition of prayer formulas, and "mortification of the flesh" by the murid at the directions of the elder.

The foundations of the Sufi doctrine were laid during the 9th century by the Egyptian Zu-n-Nun al-Misri and the Baghdadian Abu Abdallah al-Muhasibi, the creator of the theory of self-observation of a person's actions and his secret intentions for the purpose of establishing a higher sincerity before God (it was contrasted to the hypocrisy and showy piety of the clergy). Muhasibi prescribed the doctrine of the "hal"--an instantaneous illumination, an ecstatic state of a sufi on the pathway to God. The school of the Malamatiya (Nishapur, 9th century) created the doctrine of combining an inner purification with an intentional, demonstrated impiety (for example, the drinking of wine), which would evoke reprimands from observers, and this ought to pacify pride. Junayd (died 909), a representative of the Baghdad school, created the doctrine of fana ("annihilation")--the mystical dissolving of a Sufi in God, leading to a "super-being" (baqa)--an eternal duration in the Absolute. Junayd proposed to consider the first stage of the mystical path the shariah--the comprehensive Moslem religious law, the second--the Sufi path of the tariqah, and the

third--the haqiqah--a mystical understanding of the truth in God. For Junayd one of the fundamentals of Islam--the tawhid--is not a verbal proof of the one-ness of God, as in theology, but rather the ascetic life of the Sufi itself in a transcendent merging with God. Another founder of Sufism, Abu Yazid (died 874) created the doctrine of the triple gradation of the awareness of being (I, You, He-self-ness). Abu Abdallah Husayn ibn Mansur al-Hallaj affirmed the possibility of a genuine merging of a Sufi's spirit with God, and in moments of ecstasy he shouted: "I am the True One" (i. e., God); for this he was called a heretic and was executed in 922. During the 10th and 11th centuries the Sufi doctrine concerning the tariqah assumed its final form; positions began to appear about "stations" along the mystical path and about the triple gradation of the "true knowledge," culminating in the merging of the knower and the known (God). Sufi "orders" or sects were organized, united by the "chains" of the elders, who transmitted the sanctification from the founder. Unique Sufi "cloisters" (hanaki) were created. Sufism has lost its initial heretical traits. As a result of the reforming activity of Chazali, Sufism was recognized by the orthodox Moslem clergy, who prior to the 11th--12th centuries had persecuted the Sufis (although the dispute over the "allowability" of the Sufis in Islam has continued even into the 20th century). The Sufi thinkers Ahmed Chazali (died 1126), Ayn al-Kuzat Hamadani (died 1132), and Ibn al-Arabi (died 1240) developed the doctrine of wahdat ash-shuhud--"unity of being," which was utilized to provide the metaphysical groundwork for asceticism and religious tolerance. According to this doctrine, a thing has no genuine existence (which is possessed only by its form or idea), but passes through emergence and disappearance, divided by a chain of instants. The Sufi's spirit must "cast off the chain of multiplicity," which is inherent in matter, and return by means of asceticism to the one-ness of the divinity, to arrive at a merging with the Absolute.

Over the extent of the 12 centuries of Sufism's existence various aspects of its doctrines and its organizational forms have been utilized by various class factions. Sufis have taken part in "wars against the infidels" (jihads), in the popular uprisings of the Serbedari (during the 14th century), and they created the military formations which led to the coming into power of the Sefevide dynasty in Iran (at the beginning of the 16th century). In the 19th century the murids of Shamil' were considered as Sufis. Many feudal rulers persecuted Sufis who were connected with artisan circles. Certain Sufi elders themselves became large-scale feudal lords and enjoyed political influence. At the end of the 19th and the beginning of the 20th centuries bourgeois reformers in the countries of the East and the modernizers of Islam waged a struggle against the Sufi orders which were tied to feudal reactionaries. In Turkey during the 1920's during the course of the bourgeois reforms all the Sufi orders were banned; in Iran the Reza Shah fought against the influence of the Sufis. In the USSR the Sufi orders ceased to exist during the 1920's. Under modern-day conditions Sufism in the East has continued to play quite an important role; a constant struggle is being waged against them by progressive leaders in the countries of the East.

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SUFI LITERATURE

Moscow BOL'SHAYA SOVETSKAYA LITERATURA in Russian 3d Ed, Vol 25, 1976,
p 99

[Text/ Sufi literature represents an aggregate of works in various languages, expressing and preaching the ideas of Sufism. The latter exerted a great influence on medieval literature, particularly poetry, in Arabic, Persian, Turkish, Urdu, and other languages of the Near and Middle East. The Sufi doctrines and organizations afforded more scope to artistic creativity than did the court poetry of the feudal period. The Sufis used elements of folklore in their literature. To one degree or another, the creative work of Nizami, Navoy, Hafiz, and Jami was linked with Sufism. The works of such Sufi poets as Sanai (died around 1140), Attar (born around 1119), Rumi (1207--1273) contain a protest against the feudal yoke (from the standpoint of "divine justice"), a condemnation of stupid rulers, the covetousness and hypocrisy of the orthodox Moslem clergy, and religious fanaticism. The poetic forms used by these poets tend towards the folksong, the parable, and the fairy tale. The flowering of Sufi poetry dates back to the 12th--15th centuries. However, the ensuing periods also produced major poets who were linked with Sufism (Hatif Isfahani--17th century, Bedil--18th century). There are individual Sufi poets in Iran and Pakistan.

See the Bibliography to the article on "Sufism."

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SUNNA

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 25, 1976, p 78

[Text] Sunna (Arabic--"mode of action, conduct, custom"), Moslem (see "Islam") holy tradition, as set forth in stories (hadiths) about the deeds and utterances of Mohammed. These stories (genuine and legendary), which have been handed down in the name of Mohammed's associates and their disciples, as it were, explain and supplement the Koran. The Sunna took shape during the period of the 7th--9th centuries. The principal role in the scholarly study of the Sunna belongs to I. Goldziher and S. Snouck Hurgronje, who demonstrated that the genuine material contained in the Sunna characterizes the process of Islam's development during the 7th--9th centuries.

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SUNNISM

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 25, 1976, p 76.

/Text/ Sunnism (from Sunna), the principal tendency in Islam, considered to be orthodox, of "true belief." In the countries where Islam has spread the adherents of Sunnism--the Sunnites--comprise the majority (with the following exceptions: Iran, Southern Iraq, the Yemen Arab Republic; in the USSR--Azerbaijan and Highland(Tadjikistan). In resolving the question of the head of the Moslem community (i. e., about who should be the imam-khalif) Sunnism relies pro forma upon the "agreement of the entire community," as distinct from Shiism, which recognizes only Ali and his direct descendants as imam-khalifs. Four religious-juridical schools (see "Mazhab") have been preserved within Sunnism. Mecca and Medina are the holy cities of the Sunnites. See also the article on "Islam."

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WAHHABIS

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 4, 1971, p 340

[Text] Wahhabis, followers of a religious and political movement in Islam that spread in the Nejd (Central Arabia) at the end of the 18th century. The founder of Wahhabism was Mohammed ibn abd al-Wahhab (1703--87). The main dogma of the Wahhabis is belief in an indivisible god, whom they conceive anthropomorphically, hence their self-designation as Muwahhidun (Monotheists). The Wahhabis reject the innovations of every sort that have appeared in the process of Islamic development, such as the cult of saints and dervishism, and they are opposed to relics of pre-Islamic cults. They adhere to a rigid simplicity of customs and give great importance to the dzhikhad (jihad), the holy war against the infidels.

The political essence of Wahhabism consists of striving to unify the tribes and small principalities of Arabia and of liquidating tribal feuds and feudal anarchy in the great feudal lords and merchants. At the beginning of the 19th century almost the whole Arabian Peninsula was unified in a feudal state by the Wahhabis, but the state disintegrated after its conquest by Egypt (1811--18). In 1821 the Wahhabi state was re-established within the confines of the Nejd and lasted until the last quarter of the 19th century. It was restored at the beginning of the 20th century. As a result of the unification wars which were waged in the 1920's under the leadership of Ibn Saud (1880--1953), the Wahhabi state was enlarged to its present boundaries. It has been called Saudi Arabia since 1932.

In Saudi Arabia, Wahhabism is the official ideology. The ideas of Wahhabism have been spread to some extent to India, Afghanistan, and Indonesia, and to some African countries.

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ZEIDITES

Moscow BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA in Russian, 3d Ed, Vol 9, 1972, p 448

[Text] Zeidites, adherents of one of the moderate Shiite sects (See Shiism), which was formed during the 8th century in the Arabian Caliphate. Its founder was Zeid ibn Ali (the nephew of the third Shiite imam, Husein). During the 9th and 10th centuries a Zeidite state existed on the territory of Iran (in the region of Gilyan and Tabaristan). During the 10th century the Zeidites established a regime on part of the territory of Yemen, where their imams ruled until the revolution of 26 September 1962. They comprise a significant portion of the population of the Yemen Arab Republic. In their theology the Zeidites follow the Mutazilites. In certain questions of religion and daily life they differ from the rest of the Shiites (they deny the doctrine of the "hidden imam," the practice of "takyya,"--the tactical denial of belonging to a sect, temporary marriage, etc.).

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